CHAPTER 2

VEDIC LITERATURE

At the core of Vedic literature are the *Mantra saṁhitā, Brāhmaṇas,* the *Āraṇyakas* and the *Upaniṣads*. Among the *Vedas,* the *Ṛgveda* occupies a prominent place. *Ṛgveda* consists of 10 Books or *Maṇḍalas* and 1017 hymns or *Sūktas*. The total number of verses in the *Ṛgveda* is 10,580. Even the words and the letters of the *Veda* have been counted, numbering 1,53,826 and 4,32,000 respectively. Some of the names of the great seer-poets who have received the *mantras* through inspiration and revelation include *Vaśiṣṭha, Viśvāmitra, Vāmadeva, Bharadvāja, Atri,* and *Madhuchhanda*. Six of the *maṇḍalas* are devoted to the hymns composed by a single *Ṛṣi* or the family of the *Ṛṣi* . Thus the second *maṇḍalas* is devoted chiefly to the *sūktas* of the *Ṛṣi Gṛtsamada,* the third and seventh similarly to the great names of *Viśvāmitra* and *Vaśiṣṭha* respectively, the fourth to *Vāmadeva,* and the sixth to *Bharadvāja*. The fifth *maṇḍalas* contains the hymns of the house of *Atri*. In each of these *maṇḍalas* the *sūtras* addressed to *Agni* are first collected together, followed by those of which *Indra* is the deity, and finally the invocations of other Gods, *Bṛhaspati, Sūrya, Ṛbhus, Uṣā* etc, close the *maṇḍalas* . A whole book, the ninth, is devoted to a single God, *Soma*. The first, eighth and tenth *maṇḍalas* are collections of *sūtras* by various *Ṛṣis* , but the hymns of each seer are ordinarily placed together in the order of the deities to whom they are addressed, *Agni* leading, followed by *Indra* and then the other Gods .

According to the *Matsyapurāṇa,* the *yajurveda* was the only *Veda* in the beginning. The same view is held in *Vāyupurāṇa* and *Viṣṇupurāṇa*. It was *Vedavyāsa* who arranged four *Saṁhitās* according to the requirements of the processes of symbolic sacrifice, and he transmitted the *Ṛgveda* to *Paila,* the

Yajurveda to *Vaiṣampāyana*, the *Sāmaveda* to *Jaiminī* and the *Atharvaveda* to *Sumantu*. In due course they transmitted them to their pupils, and in this fashion of transmission from teacher to disciple the tradition of oral transmission was developed. In the *Bhāgavata* and in several *Purāṇas* there is a detailed description of the various *Śākhās* of the Veda. There is a similar description in *Śāntiparva* of the *Mahābhārata* and there is an organized information on the *śākhās* of the *Vedas* in the *Caraṇavyūha*. There are three notable books of *Caraṇavyūha* attributed, respectively to *Śaunak, Kātyāyana* and *Vyāsa*. The total number of *śākhās* is believed to be 1131, but at present only 10 *śākhās* remain . As far as the *Ṛgveda* is concerned only one *śākhās* remains out of the original 21, which existed at one time. There is a claim that the *śāṅkhyāyana śākhā* is still known to a few *Vedapāthins* in Uttarpradesh and Gujarat, but this is not certain. As far as the *Yajurveda* is concerned, *Patanjali* had declared in his great *Vyākaraṇa Mahābhāṣya* that it had 101 *śākhā* . But today only 5 *śākhā* are known. In fact, the *Yajurveda* is classified broadly into the *Śukla Yajurveda* and the *Kṛṣṇa Yajurveda*. The *Śukla Yajurveda* is also known as *Vājasaneyi*. The *Vājasaneyi Saṁhitā* has 30 *Adhyāyas* or chapters, 303 *Anuvāks*, 1975 *Kāṇḍikas*, 29625 words and 88875 letters. There are two extant *śākhās* of the *śukla* or *Vājasaneyi Yajurveda*, namely, *Kāṇva* and *Mādhyandina*. The *Kṛṣṇa Yajurveda* has 5 extant *śākhā* namely *Apastamba (taittīriya), Hiraṇyakeśī (kapiṣṭhala), Kaṭha, Kaṭhaka*, and *Kalāpa* or *Maitrāyaṇī*. *Maitrāyaṇi saṁhitā* has 4 *kāṇḍas* which are sub-divided into *Prapāṭhakas*. In this *saṁhitā* there are 3144 *mantras* of which 1701 are *Ṛks* from the *Ṛgveda*. In this *saṁhitā* there are *mantras* and rituals of the important sacrifices like those of *Caturmāsya, Vājapeya, Aśvamedha, Rājasūya, Sautrāmaṇi* etc. The *Taittirīya saṁhitā* has 7 *kāṇḍas, 44 Prapāṭhakas* and 631 *Anuvāks*. In this *saṁhitā* there is a description of sacrifices like the

Rājasūya, Yajamāna, Paurodaśa etc. Apart from the *Adhvaryu,* there is also the *Udgātā* in a sacrifice, who chants certain specific *mantras*. The collection of *mantras* meant for the *Udgātā* has been called the *Sāmaveda*. Both in the *Caraṇavyūha* and in the *Patañjali Mahābhāṣya* it is indicated that the *Sāmaveda* had a thousand *śākhā* . *Sāmaveda* is musical in character and it contains only those *Ṛks* which can be set to music. There are 1549 *Ṛks* in the *Sāmaveda* , and only 75 of them are independent of the *Ṛgveda*. At present, the *Sāmaveda* has only 3 existing *śākhā* , namely *Kauthuma, Rāṇāyaṇīya and Jaimīnya.*

The *Ṛks* are transformed into songs of *Sāma* by the appropriate addition of words or *stobhas*, such as *ha, u, ho, i, o, ho, oh, ou, ha* etc. Apart from '*hotā*' connected with the *Ṛgveda*, '*Aduvaryu*' connected with the *Yajurveda. Udgātā* connected with the *Sāmaveda* there is a fourth priest called *Brahmā* who is supposed to be a specialist of all the four *Vedas*, including the *Atharveda, Ṛgveda, Yajurveda and Sāmaveda* are collectively called *Vedatrayī*, and the *Atharveda* is not included in the *Vedatrayī*, although it has a significant place in the *Karmakāṇḍa* of the *Vedas*. The *Atharveda* is also known as *Atharvāṅgirasa Atharvaveda* and has two kinds of *mantras*— those relating to the cure of diseases and destruction of wild animals, *piśācas* and enemies and those relating to establishment of peace in the family and village as also those relating to health, wealth, protection and friendship with enemies. The origin of *Āyurveda* is to be found in the *Atharvaveda*.

The *saṁhitā* of the *Atharvaveda* has 20 *kāṇḍas* which have 34 *prapāṭhakas*, 111 *anuvāks*, 739 *sūktas* and 5849 *mantras*. About 1200 *mantras* are common with those of the *Ṛgveda*. One sixth of the *Atharvaveda* is in prose

while the rest is poetic. *Patañjali* has indicated that the *Atharvaveda* has 9 *śākhā* , but now only 2 remain namely, *Paippalāda* and *Śaunaka.*

Apart from the four *Vedas* and their numerous *śākhā* , there is the vast literature of the *Brāhmaṇas*. The appendices of the *Brāhmaṇas*, which are partly in prose and partly in verse, are called the *Āraṇyakas*. *Āraṇyakas* are so called because the tradition was to study them in forests. Some of the *Upaniṣads* are also included in *Āraṇyakas* ; hence it is almost impossible to draw a definite boundary line between *Āraṇyakas* and *Upaniṣads*.

According to many ancient scholars hymns of the four *Vedas* and their explanations in the *Brāhmaṇas* both together constitute the *Veda*. The *Brāhmaṇas* have been throughout respected as the *Veda* itself. The rituals have been performed considering the *Brāhmaṇas* as equal to the *Vedas*. In the 19th century *Mahariṣi Dayānanda Sarasvatī* expressed the view that the *Brāhmaṇas* are not the *Veda* itself. According to him, while the *Vedas* are revealations, the *Brāhmaṇas* are not, although expressed by seers.

The most important *Āraṇyaka* is the *Aitareya Āraṇyaka* of *Ṛgveda*. This *Āraṇyaka* consists of 18 chapters and each chapter is divided into a number of *khaṇḍas*. As mentioned earlier the *Āraṇyaka* deals with the inner meaning of the sacrifices, observances and rituals. *Īśa, Kena, Kaṭha, Muṇḍaka, Śvetāśvetara and Mahānārāyaṇa* are poetic compositions and they have great literary merit. The *Athervaveda* has many *Upaniṣads*, and among these *Upaniṣads* there are some which are even non- Vedic, in the sense that they have connections with *Puranas* and *Tantra*. If the entire *Upaniṣadic* literature is taken into account, there are at least 250 *Upaniṣads*..

According to the different levels of conditioned consciousness embodied by human beings there are instructions in the Vedas for worship of different controllers, with the aim of reaching different destinations and enjoying different standards of sense enjoyment. *Āgamas* (emanated scriptures) are books which are classified into five for this purpose:

Energy - *Śakti* - *Śākta Āgamas*
Visible source (Sun) - *Sūrya* - *Soura Āgamas*
Controller - *Gaṇapati* - *Gāṇapatya Āgamas*
Destroyer - *Śiva* - *Śaiva Āgamas*
Ultimate source - *Viṣṇu* - *Vaikhānasa Āgamas*

For those who are below the standard for the Vedic purificatory process, Lord *Śiva* gave the Tantra *Śāstras*.[1] These have two general classifications, right and left. While the right aspect contains regulations for purification for those who are grossly engaged in meat eating, intoxication and illicit sex, the left aspect contains low class activities like black magic etc.

From the point of view of common human activity sense gratification is the basis of material life. To cater to this aim, there are three paths mentioned in the Vedas.

The *Karma-Kāṇḍa* path involves fruitive activities to gain promotion to better planets. Using the methodology from the first five *Vedāṅgas*, the *Kalpa-sūtras* explain this path. The *Upāsanā-kāṇḍa* involves worshiping different controllers for promotion to their planets. The *Āgamas* explain this path. *Jñāna-kāṇḍa* involves realizing the Absolute truth in its impersonal aspect for the

purpose of becoming one with it. The *Upaniṣads* explain this path. Though these paths are all from the *Vedas*, and the *Vedas* do expound on them, one should not think that that is all the *Vedas* have. The real purpose of the *Vedas* is to gradually push one in the path of self-realization to the point of surrender in devotional service to the Supreme Personality of Godhead.

There are three different sources of Vedic knowledge, called *prasthāna-traya*. The *Upaniṣads* are known as *śruti-prasthāna.* The scriptures following the principles of the six limbs vedic knowledge (*Vedāṅgas*) as well as the *Mahābhārata,* the *Bhagavad-gītā, and* the *Purāṇas* are known as *smṛti-prasthāna.* The *Vedānta-sūtras* which present the vedic knowledge on the basis of logic and arguments it is known as *nyāya-prasthāna.* All scientific knowledge of transcendence must be supported by *śruti, smṛti* and a sound logical basis *(nyāya). Śmṛti and nyāya* always confirm that which is said in the *śruti.*

Vedic injunctions are known as *śruti.* All the spiritual literature from the original *Veda saṁhitās* up to the *Upaniṣads* are classified as *śruti.* The additional supplementary presentations of these principles as given by the great sages are known as *smṛti.* They are considered as evidence for the *Vedic* principles. Understanding the ultimate goal of life is ascertained in the *Vedānta—sūtras* and argument concerning cause and effect.

There are six aspects of knowledge in the Vedas known as *Vedāṇgas*:
Śikṣā - phonetic science
Vyākaraṇa - grammar
Nirukti - context (conclusive meaning)

Chandas - meter

Jyotiṣ - time science (astronomy & astrology)

Kalpa - rituals

The seers who have realized these aspects of knowledge from the *Vedas*, have composed *sūtras* (short but potent phrases which convey a lot of meaning) on each *Vedāṇga Kalpa-sūtras* are of four categories, viz., *śrouta* (collective sacrifices), *gṛhya* (family rituals), *dharma* (occupational duties) and *śulba* (building of sacrificial fireplaces, altars etc.).

The *Aitareya Upaniṣad* belongs to the *Ṛgveda* and is found incorporated within the *Āraṇyaka* of that name. The *Āraṇyaka* consists of five books in all and the *Upaniṣad* forms chapters IV to VI of Book 11. There are other diminutive passages in the *Āraṇyaka* which claim to be the *Upaniṣads* of the *saṁhitā*. The *Aitareya Brāhamaṇa* and *Āraṇyaka* are supposed to have been written by *Mahidāsa Aitareya,* whose name has thus been bestowed upon them but the *Upaniṣads* part is attributed to purely human authors like *Āśvalāyana* and *Śaunaka.*[2] This *Upaniṣad* starts on a cosmogonical note. In the beginning *Ātmā* alone existed. It created the worlds and their presiding deities. They were pervaded by hunger and thirst and hence were allotted their respective places in the human body so that they could appease their hunger and thirst by partaking of food. Food could only be grasped by the *Apāna* breath. *Ātman* then entered the human body and made the heart its abode. The second book contains the ideas of *Vāmadeva* that when a man is conceived that is his first birth, when he is born that moment is his second birth and when after reaching a ripe old age he leaves for the other world that is his third birth. The third book contains a specific definition of *Ātman* and *Brahman.*

The *Upaniṣad* does not offer much cultural information, but on the basis of the thought content, the presentation, as also its position of being embedded in *situ,* it is considered to be a fairly old *Upaniṣad.* The *Kauṣitakī Upaniṣad* also belongs to the *Ṛgveda.* A *Sākhā* of that name is mentioned but is not to be found. The *Kauṣitakī Brāhmaṇa* comprising thirty chapters and the *Kauṣitakī Āraṇyaka* consisting of fifteen chapters are extant. The *Upaniṣad* forms chapters III to VI of the *Āraṇyaka. Śaṅkaracārya's* commentary on this *Upaniṣad* is not to be found but he gives extracts from it in his commentary on the *Brahma Sūtras. Śaṅkaracārya* has written his *Dīpikā* on it.[3] The first chapter gives details about- the twofold path of the dead — one, which leads to the moon and back to the earth in the form of insects or beasts or men, the second, *Devayāna,* leads the departed through the worlds of gods to *Brahmaloka.* The second chapter deals with a mixture of different topics. It meditates on the life breath as *Brahman* and at the same time describes some rituals and sacraments. The third chapter establishes the life - breath as the *summum bonum* of all existence. It shows that all the creatures rest on intelligence, which, in its turn, rests on the life - breath. The fourth chapter narrates the story of King *Ajātaśatru* of *Kāśī* and the proud *Brāhmaṇa Balaki* and in which is also found the famous Sleep Doctrine in a lesser developed form than in the *Bṛhadāraṇyaka* and the *Māṇḍukya.* This *Upaniṣad* is rich in cultural material. The *dramatis personae* include *Indra, Pratardana, Citrā Gāṅgyāyani, Uddālaka Āruṇī* and his son *Śvetaketu, Ajātaśatru Kāśya* and *Gārgya Balaki.* Many places of interest are mentioned. This *Upaniṣad* is generally taken to be an early one. The *Chāndogya Upaniṣad* which belongs to the *Kauthuma Sākhā* of the *Sāmaveda* , shares along with the *Bṛhadāraṇyaka,* the honour of being the oldest and the bulkiest text. The *Brāhmaṇa* of this school comprises forty chapters. The first 25 chapters are

called the *Pañcaviṁśa Brāhmaṇa* and the next five chapters the *Ṣaḍviṁśa Brāhmaṇa*. The next two chapters are known as the *Mantra Brāhmaṇa* and the last eight the *Chāndogya Upaniṣad*. The last two sections mentioned, together form the text of the *Chāndogya Brāhmaṇa*. The *Chāndogya Upaniṣad* has a commentary by *Śaṅkarācārya* and a glossary by *Ānandagiri*. It was translated into Persian by *Darā Shikoh* and his *pundits* and into French by Duperron. It appeared in the Bibliotheca Indica with a translation by Rajendralal Mitra. It has also been translated into German by Hamm, into Italian by Papesso and into Russian by Syrkin. Morgemoth published a dissertation on it from the Jena University and Syrkin and Yutaka Yuda some papers in Russian and Japanese, respectively. It has eight chapters and, apart from a few verses here and there is entirely in prose. The first two chapters glorify the *Udgītha*. The third chapter shows *Āditya* as the honey of the gods which has been brought forward by the Vedas and the *Brahma*-knowledge. It meditates on man as sacrifice and *Āditya* as *Brahman*. The fourth chapter narrates the stories of *Janaśruti-Raikva* and of *Satyakāma jābāla* as a student of *Brahma*-knowledge at his teacher's place and later as a teacher himself. The fifth chapter starts with a fable proclaiming the superiority of life breath over other senses and goes on to tell the tale of *Pravahaṇa* and *Śvetaketu* which shows a developed version of the *Citra* story of the *Kauṣitakī*. The identity of *Vaisvānara Ātman* is made clear in the *Āsvapati* episode. The sixth chapter gives a consolidated lecture on all the current trends of philosophy as delivered to *Śvetaketu* by his father *Uddālaka Āruṇī*. The famous formula *'Tattvamasi Śvetaketo*!' (That thou art, 0' *Śvetaketu*!) showing the ultimate unity of the individual soul with the universal soul, also occurs in this chapter. The seventh chapter gives progressive definitions of the *Brahman* as rendered to *Nārada* by *Sanatkumāra*. The last chapter describes the

importance of the knowledge of *Atman* and *Brahman* and shows how the *Asuras* came to accept the wrong doctrine as the truth about *Atman* and how *Indra* by his perseverance ultimately attained the true *Brahma*-knowledge. The *Upaniṣad* is a veritable storehouse of invaluable information about the cultural life of the times.

The *Kena Upaniṣad* is attached to the *Talavakāra* recension of the *Sāmaveda*. The *Jaiminīya saṁhitā* and the *Jaiminiya Talavakāra Brāhmaṇa* have been published. The ninth chapter of this *Brāhmaṇa* goes under the name *Kena Upaniṣad*, which is derived from the first word of the text. Commentaries on it by *Śaṅkara* and *Nārāyaṇa* and a glossary by *Ānandajñāna* are available. It was included in the translations of *Dara Shikoh* and Duperron. An English translation by Sri Aurobindo along with Bengali and Marathi translations are among the more notable ones. Sengaku Mayeda has published articles on *Śaṅkara's* authorship of the *Padabhāṣya* and the *Vākyabhāśya* and on *Nārāyaṇa's* authorship of the *Kenopaniṣad Dīpikā* in Japanese. The *Upaniṣad* has four sections, the first two in verse and the other two in prose. Deussen, for this reason, takes it as belonging to the transitional phase between the ancient prose *Upaniṣads* and the later metrical ones. It shows the gods puzzled by an unknown *Yakṣa*. They are told by *Umā Haimavatī* that it was *Brahman*. The first half of the *Upaniṣad* establishes the identity of the *Brahman* as that which is the ear of the ear, the mind of the mind, the speech of the speech, the breath of the breath, and the eye of the eye. The *Isa Upaniṣad* also named after the first word forms an integral part of the *Mādhyandini saṁhitā* of the *Śukla Yajurveda*. Being directly attached to the *saṁhitā* , it might claim a very early origin but the *Śukla Yajurveda saṁhitās* are considered to be later than the *Kṛṣṇa*. Therefore, this

Upaniṣad should be treated as having a later origin. The style in which *Bṛahman* is described in the eighteen verses also hints at a later origin. Max Muller has pointed out that the *Yajurveda* is the liturgical Veda par excellence whereas the *Upaniṣads* in a way negate the *Karmakāṇḍa*, by emphasizing penance austerity and meditation. Therefore, the inclusion of an *Upaniṣad* within close proximity of the *Yajurveda saṁhitā* shows a discrepancy. Be that as it may, there is no doubt as to the importance of this *Upaniṣad* as a source of philosophy. The *Upaniṣad* has been translated into English, Hindi, Bengali, Gujarati, Marathi and Telugu. Among the notable commentaries mention might be made of the commentaries of Sri Aurobindo and Vinoba Bhave. It consists of only eighteen verses some of which are addressed to *Puṣan*, some to *Agni* and some to *Kratu.* But the rest of the verses describe *Brahman* in a well- developed manner. The ethical code of conduct is spelled out.

The *Bṛhadāraṇyaka Upaniṣads* is one of the oldest and largest *Upaniṣads*. The *Śukla Yajurveda*, to which it belongs, has two extant recensions — the *Mādhyandina* and the *Kaṇva*. Both have their own *Śatapatha Brāhmaṇas* showing minor variations of the text. The *Bṛhadāraṇyaka Upaniṣad* forms the last six chapters of the fourteenth *Kāṇḍa* of the *śatapatha Brāhmaṇa*. There is a commentary by *Śaṅkara* and a glossary by Anandatirtha' on this Upaniṣad. It has been translated into French by Senart and into Russian by Syrkin. This *Upaniṣad* is divided into six chapters and three *kāṇḍas* . Each pair of chapters is followed by a genealogical list of teachers, who trace their line from *Brahman* or *Āditya*. This is significant, since the *śukla Yajurveda* is said to have been revealed to *Yājñavalkya* by *Āditya*. *Yājñavalkya* figures as a very important person in the third and fourth chapters. The first chapter

describes the universe as a cosmic horse and proceeds to give a detailed account of the creation of the world by *Brahman*. The importance of the life-breath is established. *Prajāpati* is also credited with the creation of the worlds, the creatures and food. A triad of *nāma*, *rūpa* and *karma* is also mentioned. The second chapter starts with the story of *Ajātaśatru* and *Gārgya*. It brings out the twofold character of *Brahman*, the formed and the formless; explains the nature of *Ātman* and *Brahman* in the *Yājñavalkya -Maitreyī* dialogue; describes the *Madhu-Vidyā* and ends with the line of tradition. The third chapter is set in the court of *Janaka Vaideha* and gives a detailed account of the discussion held between the *Brāhmaṇas* of *Kuru-Pāṇcāla* and *Yājñavalkya*, synthesizing all the *Upaniṣadic* thinking. The fourth chapter also consists of *Yājñavalkya's* lectures on philosophy delivered to *Janaka* and to *Maitreyī*. Part of the discourses shows a very developed phraseology and even quotes verses from the *Īśa* and the *Kaṭha*. The fifth chapter opens with *Prajātapati's* advice to his threefold offspring and goes on to identify *Brahman* with *Satya*. Diminutive passages on varied topics follow it. The sixth chapter again relates the fable of the quarrelling senses and the victory of the life-breath. *Pravahaṇa's* views of life after death occur next. Ritualistic formulas are recorded and a matrilineal list of the teachers concludes the *Upaniṣad*. The text abounds in rich cultural material. The dialogues bring long-forgotten names within close contact and we have a glimpse of the relationship between the king and the sages, between husband and wife, between the ritualistic priests and the thinkers. The kingdoms of *Kāśī* and *Videha* seem to be gaining popularity as centres of new philosophical thinking. The *Taittirīya Upaniṣad* belongs to the *Taittīrya saṁhitā* of the *Kṛṣṇ Yajurveda*. There are *Brāhmaṇa* and *Āraṇyaka* texts of that name as well. The *Taittīrya Āraṇyaka* has ten chapters, of which chapters VII, VIII and IX are known as

the *Taittīrya Upaniṣad* and the tenth chapter as the *Mahānārāyaṇa Upaniṣad*. But the latter is a late supplementary work showing definite signs of being a sectarian *Upaniṣad*. *Saṇkarācārya* has commented on the *Taittīrya Upaniṣad* and *Sāyaṇa* on the *Brāhmaṇa* and *Āraṇyaka* as well. *Sureśvara's Vārttika* and *Ānandagiri's Ṭikā* on *Śaṅkara Bhāṣya* are also found. Father Goncalo Fernandez had translated the *Bhṛgu Valīi* into Portuguese in the Hindu Ceremonial. The first chapter, *Śikṣa Vallī* deals with the art of pronunciation and the relationship between the teacher and the taught, followed by an explanation to departing students to contemplate on *Brahman* and *Om*. *Brāhmaṇanda Vallī*, outlines progressive definitions of *Brāhman* as food as life-breath, as bliss and traces various forms of bliss. The third chapter, *Bhṛgu Vallī* contains the dialogue between *Bhṛgu* and *Varuṇa* in which again *Brahman* is known by progressive stages as food, breath, mind, intelligence and bliss. The last part illumines the importance of food. The *Kaṭha Upaniṣads* is easily one of the most popular *Upaniṣads*. The legend of *Yama- Naciketā* is a byword for *Upaniṣadic* thought. It is attributed to the *Kaṭha Sākhā* of the *Kṛṣṇ Yajurveda*, although another opinion holds it as an *Atharvanic Upaniṣad*. It has two chapters with three *Vallīs* each and is entirely in verse. *Śaṅkara* has written a commentary and *Gopalayogin* and *Ānandagiri* have written Glossaries on it. It has been translated into English, Hindi, Bengali, Kannada and Tamil. Two scholars have published articles on whether there is Buddhist influence on the *Kaṭha* or not. An article has also been published on the - *Kaṭhopaniṣad Śaṅkara bhāṣya* in Japanese. The story goes that *Vājaśravas Gautama*, while performing a sacrifice, was giving away barren and useless cows to the priests as fees. Seeing this, his son *Naciketā* was aggrieved and asked him "for whom shall you give me?" The father irritably said "For *Yama*". The son took him literally and went willingly to the abode of *Yama*. He stayed there for three

nights without food or drink as *Yama* was away from home. As a consequence of his wait *Yama* offered him three boons - one that his father be happy to see him again; second knowledge of the fire sacrifice through which people gain heaven; and third the truth about life and death. The philosophy that is expounded by *Yama* is no longer in course of development. The phraseology is well-formed and many images are reminiscent of the *Bhagavadgītā*. It seems to come before the *Muṇḍaka*, the *Śvetāśvetara* and the *Maitrāyaṇi* but later than the others. The *Śvetāśvetara Upaniṣad* is handed down as one of the thirty-three *Upaniṣads* of the *Taittirīya* school of the *Kṛṣṇ Yajurveda*, though it could have been connected with the non extant *Śvetāśvetara saṁhitā* . It has been commented upon by *Śaṅkara, Vijñānātman* and *Śaṅkarānanda* among others. A translation in English by *Rājagopalachari* and in German by Wilhelm Rau are noteworthy. There are six chapters all composed in verse. The first chapter analyses the causes of birth and death, pleasure and pain and brings out the point that knowledge and austerity make one realize the self. The second chapter commences with a prayer to *Sāvitrī* and goes on to detail the practice and profit of Yoga. The third chapter establishes the superiority of *Rudra Siva* over all others by identifying him with *Brahman*. The fourth chapter keeps up the description of the universal and individual souls. Many verses are common to the *Īśa* the *Kaṭha* and the *Muṇḍaka*. The phraseology and the descriptions of the individual soul and the universal soul is very well developed. Details about Yoga and *Rudra's* almost sectarian character have led scholars to set a later date to this *Upaniṣad*. The *Maitrī* or *Maitrāyaṇi Upaniṣad* belongs to the *Maitrāyaṇi Sākhā* of the Black *Yajurveda*, though some texts attribute it to the *Sāmaveda*. *Śaṅkara* has not written any commentary on it. This *Upaniṣad* opens in a dramatic manner *Bṛhadratha*, a king of the *Ikṣvāku* line having

renounced his kingdom, goes to the forest for meditation. The sage *Sāṇkayanya* arrives on the scene and instructs him as to the *BrahmaVidyā* in order to liberate him from the birth-cycle; the same *vidyā* that was given to him by the revered *Maitrī* and to the *Vālikhilyas* by *Prajāpati*. The dia- logue is supposed to have continued till the end of the seventh chapter but most people are of the opinion that the older part of the *Upaniṣad* ends with the fourth chapter and the later three chapters were added at a considerably later time. The general picture of society emerging from the *Maitrāyaṇi Upaniṣad* seems to be of a later time than that of the *Bṛhadāraṇyaka* or the *Chāndogya*. The thought content also, as shown by several scholars, stem from a later date. This, then, can be taken as the lower terminal of the *Upaniṣadic* culture. There are scholarly discussions on whether or not this *Upaniṣad* comes before the *Buddha*.

The *Praśna Upaniṣad* belongs to the *Paippalāda Sākhā* of the *Atharva Veda*. Neither the *Brāhmaṇa, Āraṇyaka Kalpa Sūtras* of this *Sākhā* have been found. The *Upaniṣad* has commentaries by *Śaṅkara* and by *Ānandagiri*. It is written mostly in prose with occasional verses. Six learned men, all desirous of more knowledge visit the sage *Pippalāda*. Their questions are recorded in the six sec- tions and also give the *Upaniṣad* its name. These questions concern the creation of the universe, its basis, the origin of life-breath, the sleep doctrine, the superiority of *Oṃ*. The answers show a well developed *Upaniṣadic* philosophy. The layout shows a pre-meditated plan and not the spontaneity of the earlier texts. Another pointer to its later origin is that the dialogue is entirely between the *Brāhmaṇas*. This according to Deussen, is a sure sign that the *Brāhmaṇas* had assimilated the new *guhya* doctrines of the *kṣhatriyas* and were preaching them as their own. Two names among the questioners are worthy of attention:

Kauśalyā and *Vaidarbhī*. *Kośala*, along with *Kāśī* and *Videha* seems to have been the hub of the *Upaniṣadic* culture but *Vidarbha* is the only word in the *Upaniṣads* referring to the region south of the *Vindhyas*. The *Muṇḍaka Upaniṣad* is related to the *Śaunaka Sākhā* of the, *Atharva Veda* but its relation to any *Brāhmaṇa* or *Āraṇyaka* has not been established. It has a commentary by *Śaṅkara* and glossary by *Ānandajñāna*. There are three chapters with two sections each, written in verse. It shows the clear influence of the *Kaṭha* and the *Śvetāśvetara Upaniṣads*. All the other *Upaniṣads* also declare that sacrifices are insufficient for attaining permanent bliss but this is the only *Upaniṣad* which clearly states that sacrifices are like frail boats, unable to carry one ashore. The word *Muṇḍaka*, derived from the root *Muṇḍ*, 'to Shave', might have meant that the *Upaniṣad* was addressed to the shaved ones, the *Saṁnyāsins* - or that it was inspired by the shavelings, the *Buddhist* monks, or that it shaved away ignorance. The first chapter distinguishes between the knowledge and false and emphasizes the permanent nature of the bliss obtainable as a result of austerity and penance and not sacrifices. The second chapter describes *Brahman* as the universal soul from which this universe finds expression and which can be realized with the true *Upaniṣadic* knowledge and meditation on *Om*. The third chapter shows that the World Soul can be realized by the individual and that this realization is the ultimate aim of all religious practices. The *Māṇḍukya Upaniṣad* consists of twelve verses and is believed to be an *Atharvanic Upaniṣad*. It identifies *Om* with the fourfold *Brahman* and equates the three syllables *a-u-m* with the three states of waking, dream and dreamless sleep. *Gauḍapāda* (*Śaṅkarācārya's* teacher's teacher) wrote his famous *Kārika* on it and *Śaṅkara* has commented on the *Upaniṣad* as well as the *Kārika*. Scholars have pointed out that the *Upaniṣad* presents the very ideas preached by the *Advaita* philosophy and

that it was probably written by a teacher, once or twice removed from *Gauḍapāda*. The *Upaniṣad* is of no help whatsoever regarding cultural life. It only shows a logical development of the sleep Doctrine of *Ajātaśatru* as described in the *Kauṣitakī* and the *Bṛhadāraṇyaka*.